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Censur und Confiscation hebräischer Bücher im Kirchenstaate. Auf Grund der Inquisitions-Akten in der Vaticana und Vallicelliana dargestellt von Dr. A. BERLINER. (Frankfurt a.M., 1891. 8vo.)

IF the censorship of books deserves a history, Dr. Berliner has made a very good beginning, by giving the official lists of Hebrew books which were confiscated after searching for them in private houses at Rome, Urbino, Ancona, Sinigaglio, Pesaro, Lugo, Ferrara, and Avignon, from 1753 to 1754. In the introduction, Dr Berliner gives a sketch of the decrees against the spread of heretical and suspicious books from 1542 to 1753. A complete history of this matter can only be made when all Hebrew books and MSS. of Italian origin in various libraries shall have been examined, and the names of the censors who gave permission to keep the books after having blotted out the so-called blasphemous passages shall have been noted, as well as the titles of the works. Will it ever be done? We doubt it.

A. N.

Judenthum und Christenthum und ihre Zukunft. Von DR. A. F. BERNER, Professor an der Universität Berlin (Leipzig, 1891).

AN old friend in Berlin has sent me a pamphlet bearing the above title, with the suggestion that it should receive, as in his opinion it deserves, a sympathetic notice in the pages of this REVIEW. The importance of Professor Berner's pamphlet, or rather lecture—for it was originally delivered at the *Berliner Unions-Verein* on Jan. 30th, 1891—lies, I should imagine, less in its contents than in the fact of its authorship. For that a full-blown *ordentlicher* German professor should speak words of thoughtful recognition concerning modern Judaism, and even urge that modern Christianity would in one direction be the better for a Judaising purification, is, I fancy, a strange and unusual phenomenon.

For its own sake, too, the pamphlet is worth reading and noticing, as one more expression of the numberless religious voices which are now making themselves heard throughout the civilised world. That it is a reprint of a lecture perhaps accounts for its extraordinary arrangement. It consists of a number of comparatively isolated jottings, which form anything but an artistic whole. Of its thirty-six pages the first twenty-three are introductory to the last thirteen. But these twenty-three, though they are, of course, more or less connected with the essential thirteen, do not lead up to them so necessarily that one cannot well conceive their place being taken by another